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The glory of children
in their fathers



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The Glory of CHILDREN *in their* FATHERS.

A
S E R M O N

Preach'd in the
Cathedral Church of *St. Paul London*,
BEFORE THE
SONS of the CLERGY,
December the 3d 1702.

By *WHITE KENNETT*, D. D.
Arch-Deacon of *HUNTINGDON*,
Minister of *St. Botolph Aldgate*.

Publisht at Request of the Stewards.

With an Abstract of the Royal Charter Erecting a
Corporation for Relief of the Poor Widows and
Children of Clergy-Men; and an Accompt of the
Charities annually Dispos'd to those Pious Uses.

L O N D O N:

Printed for HENRY BONWICK at the *Red Lyon* in *St. Paul's*
Church-Yard; and RICHARD SARE at *Grays-Inn-Gate* in *Hol-*
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The Glory of Children in their Fathers.

A
SERMON

Preach'd in the
Cathedral Church of St Paul London,

BEFORE THE
SOLDS of the CHURCH

December the 3d 1702.

By WALTER A. EMMETT, D.D.
Arch-Deacon of Huntington,
Minister of St Asaphs Abbeys.

With an Abstract of the Royal Charter Entailing a
Corporation for Relief of the Poor Widows and
Children of Clergy-Men; and an Account of the
Charities annually Disburs'd for the same.

LONDON:
Printed by J. Sturges, at the T. & L. in St. Pauls
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Church-Yard, 1703.

To the Good

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STEWARDS

Of the late

Feast of Charity,

For Relief of the Poor Widows and
Children of Clergy-Men.

Mr. Culverwell Needler,	Capt. William Stevenage,
Mr. John Higden,	Mr. Joseph Bernard,
Mr. Theophilus Dillingham,	Mr. Robert Westley,
Mr. Thomas Jones,	Mr. William Gee,
Mr. Walter Turner,	Mr. Henry Bonwicke,
Mr. Samuel Bracebridge,	Mr. Thomas Hugget.

SIRS,

AT your Request, this Plain Sermon
was delivered in our late ANNU-
AL MEETING, with a sincere
Design of paying some Duty and Service

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The Dedication.

to our Pious Corporation. And again at your Request, it is now Publisht, with the like Intention and Hopes of doing some Good. As we are All satisfied in your Decent and faithful Discharge of the late Trust commended to You; and in your prudent way of chusing out Stewards worthy to succeed You: So We hope every New Year will bring a like Improvement of Interest and Honour to this Body, unto which we belong. For we are All bound to Pray and to Labour, with most particular Affection, for the Peace of the Church, and the Prosperity of the Clergy: For Peace and Prosperity to them, and to their Children for ever.

Your Faithful Brother,

and Servant,

WHITE KENNETT.

A SERMON

Preached before

The Sons of the Clergy.

Prov. 17.6. latter Part.

*-----And the Glory of Children are their Fathers.
Children's Children are the Crown of Old Men,
and the Glory of Children are their Fathers.*

Most of these Proverbial Sayings have their Sense Absolute and Independent: they have seldom any Reference to what precedes, or follows; we need not enquire after a Connexion of 'em. They have been compar'd to strings of Pearl, or other Jewels; that have their Symmetry and Order, and yet are all Loose from One Another: And again compared to the fixed Stars in the Firmament, that make up a more united *Glory* by moving and shining at a stated Distance.

We must take therefore this Verse, and the very Parts of it by themselves. *Children's Children are the Crown of Old Men*, i. e. It is the Comfort of Aged Righteous Parents to see their Children, and the numerous Issue of them, thrive and prosper in the Ways of Piety and Virtue. And then again, *The Glory of Children are their Fathers*, i. e. It is a Credit and Support to Children, that they are descended of Honest and Religious Parents; Happy by Inheritance, with a Birthright to God's Blessing.

The Glory of Children are their Fathers, An Observation of the Wise Man, not unseasonable to Repeat, to Urge, in this Assembly. We meet, my Brethren, in a near Relation. We meet as a more *especial Household of Faith*; as a *Holy Seed*; as a *chosen Generation*; a *Royal Priesthood*; a *Peculiar People*. We meet here, not to boast of our Parentage; yet not to be ashamed of it; to Recognise it, to Reverence it, rather to Adorn it.

We here assert the Liberty of all Orders and Degrees of Mankind, and vindicate their common Title to *Honourable Marriage*. We here *trample upon* that *Toak* of Imposed Celibacy, which neither We nor our Fathers were oblig'd to *Bear*. We here wipe away that Pre-
 Gal. 6. 10.
 1 Pet. 2. 9.
 tention of our Adversaries, that a Married Clergy can never provide for their Families; but must leave them expos'd to Poverty and Ruin. We here confute that other Calumny of Profane Men, that the Sons of the Priests are a Reproach among the People. We are All here *Present before God* to Declare, to Demonstrate, that in our Christian *Israel*, the Sons of *Aaron* and *Levi* have a Lot and an Inheritance not to be despis'd: *The Lord is their Inheritance*. In a Word, We meet here to comment upon this Text in our own

Characters, and to illustrate the Truth of it by our own Examples, that *the Glory of Children are their Fathers.*

How far in Nature, (*i. e.* in the Divine Institution of Causes, and their ordinary Effects) the Good and Evil of Little Ones are derived from their Parents, need not be nicely stated. We know, that in the Traduction of all kinds of Being, there go along threads of Life of the same Substance and Contexture with that material Clew, from whence they are drawn. In the common road of Nature, *a good Tree bringeth not forth corrupt Fruit, neither doth a corrupt Tree bring forth good Fruit. Of Thorns Men do not gather Figs, nor of a Bramble Bush gather they Grapes.* S. Lu. 6. 43. Much more do Animals partake of their own Original: *The Horse and the Mule* can have no Understanding above the Beasts they come of; and some Infection will always stain the *Generation of Vipers.* And indeed the Similitude of Animals in the Race descending on, is a wise Law of God in the Constitution of the World. For were it not so, the different Species of Creatures would by Degrees dissolve; Confusion would blend the Mass of Life; and every new Generation would see a new set of Monsters.

It is true, the Soul of Man is of a more separate Nature, and has a Nobler descent from Above. And yet, as God may well adapt every Soul to the Earthly Vessel for which it is prepared: so the Operations of that Soul will so continually depend on the Organs of that Body; that as the Animal Part is more coarse or fine, the Rational Part will dull or sharpen with it. What is All Nobility, but the suppos'd Effect of this Principle? What Ornament in Royal Blood it self, but that the innate Excellency of Spirit is trans-

Gen. 1. 26.

mitted down; and Generosity and Grandeur keep in Nature's usual Course! Not only the Continuance, but the very Creation of Mankind had something of this Hereditary Honour. Why else should God say in the Beginning, *Let us make Man in our Image, after our Likeness?* So God created Man in his own Image, in the Image of God created He him. And it is upon the same Notion of a Filial Resemblance (or whatever the more Spiritual Meaning be, yet I say it bears Allusion to this Sense) that the Son of God manifest in the Flesh, is called the *Brightness of his Father's Glory, and the express Image of his Person.*

Web. 1. 3.

Not that in the Descent of Families, God permits Nature to have an unerring Course; For then Nature would be thought God, or at least we should look no higher. Alas, no second Causes can be Infallible. The Almighty often breaks the Chain of Usual Events, to assert his Prerogative of governing the Universe. He stops or turns the ordinary Streams of Life. The wisest Fathers shall sometimes leave their Inheritance to Fools; nor can Piety and Virtue be more certainly entail'd. A *Rehoboam* may be the Son and Heir of *Solomon*. A dissolute *Commodus* may be nothing Allied to the Soul of his Royal Father. And to compensate for this inequality on the wrong side; at other times, the Waters shall rise as it were above the Fountain Head; the Merit of the Children shall far exceed that of the Parents: As among the good Kings of *Judah*, *Hezekiah* and *Josiah*, One was the Son of Wicked *Abaz*, and the other of *Amon*. Even different Branches have often sprung from the same Root; *Titus* and *Domitian* Brothers, *He* the Delight, and *This* the Odium of Mankind. And all these Varieties to express the manifold Wisdom of God, who can set bounds

Bounds to Nature, and can divert or drie up her mighty Streams.

But this Part of the Subject does not so directly strike upon our present Thoughts. We, my Brethren, are related to a Parentage, that we care not to be called Great, but Good. Nobility of Birth and dignified Blood, we'll leave these to the higher Souls, who adorn our Courts, and guide our Counsels, and triumph in our Fleets and Armies: Their Honourable Descent will be a proper Glory to them, while they tread in the Steps of their worthy Ancestors, and enrich the old Blood in their own purer Veins. I say, we'll confine our Thoughts only to good and righteous Parents; Such I hope as Ours were; We'll consider the Benefits of being born and bred within the Families of the more immediate Servants of *Christ*, to so much Honour and Advantage, that if we do not sadly degenerate, we may look back upon our *Fathers*, as the Glory of us Children.

We'll consider only these few familiar Reasons.

“*First*. Our being Born of Religious Parents does suppose our being Bred up to the more Piety and Virtue.

“*Secondly*. It will infer a Natural Inclination in us to imitate the good Example of our Parents.

“*Thirdly*. It will imply a Tendernefs and Care to keep up the Honour of that Holy Order, from which we are descended.

“And *lastly*. If our own Sins do not hinder, it will Entitle us to that peculiar Blessing, which God has entailed upon the Children of Holy Parents.

First, Let us remember, “that our being born of Religious Parents does suppose our being bred up to the more Piety and Virtue.

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As Native Air often gives complexion and other signatures of Body ; So I think the Native House or Family gives a much greater Tincture to the Mind, and to the Disposition of the inward Frame. That Ingenuity of Birth which the *Romans* valued, was not an abstracted Notion of being barely *born Free*; but it included the being *Bred* well and wisely, under an Antient Roof of Honour and Virtue, redeem'd and preserv'd from Viciousness and servile Temper. For what Alas is the Birthright of a generous Offspring, if they are train'd up in a loose and disorder'd Family? If the Master be too great for domestick Cares, and the Lady be above the Business of her own Children? If they, forlorn Creatures, must be given up to Hirelings and Strangers; or expos'd too long to the indulgence of Women, and the infection of Servants; to every sort of idle Fancy and of ill Example? What then is Birth, but the Privilege of being Ruin'd?

But how happy is it, when the Lot of Children falls in a sober pious Family, in a fair Land, yea in a goodly Heritage; where the conscientious Parents are a Nursing Father and Nursing Mother to the Infant Souls; where the Little Ones draw in the Principles of Religion as it were with their Milk and their Breath; and insensibly grow up in Grace and Goodness. Such may we presume to have been our Native Happiness; We were born Inheritors of Religion; within a *Peculium* of Holiness; a Sort of Sanctuary; a Habitation of God's Minister, who being set Apart to serve at his Altar, would continually make his own House a private Temple.

We remember that the government of a *Family* was a Duty of Bishops, Priests, and Deacons, as preparing and qualifying them for the Service of the *Church*.

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The Apostle laying down the laudable properties of a good Bishop, describes him as *the Husband of one Wife; One that ruleth well his own House, having his Children in Subjection, with all gravity.* If by Elders in every City we understand the Presbyters, He puts in the same condition that Every one of them be *blameless, the Husband of one Wife, having faithful Children.* And when he comes at last to distinguish the Deacons, He provides too for the same Oeconomical Virtues; that they be the *Husbands of one Wife, ruling their Children, and their own House well.* As if all the Orders and Degrees of the Evangelical Ministry were to begin at home, and by well governing their own House, should approve themselves fit Governours of the *House of God.* For so runs the Argument from an incapacity in One Case to an incapacity in Both. *1 Tim. 3. 5. For if a Man know not how to rule his own House, how shall he take care of the Church of God?* That Church which is expressly called οἶκος ἐκκλησίας Either the House or the Family of God; and that Minister who is directly the οἰκονόμος the Steward or Comptroller of that Household. That Church which again is the οἰκοδομή ἐκκλησίας the Structure or Building of God; and that Minister again, who is the οἰκοδομὴς the Builder, and even ἀρχιτέκτων the Master Builder. Now a Steward must be found Faithful within his own Doors, before he can execute the Trust for any other Family: And a wise Builder will support his own House, before he pretends to lay any other Foundation.

It has been indeed a foul Objection in our Adversaries Mouths, that Many of the Sons of the Clergy have proved Dissolute and Profane Men. It may be so: For to fall from a Religious Education is *Apostacy*; the Apostate may be worse than the Original Stranger

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unto God. A *Julian* shall exceed all Heathen Emperors in deriding the Cross, because He lapsed from his near Relation to it. Our *Malmsbury Leviathan* was the Son of a Divine, and must have been in a State of Apostacy, when he learnedly labour'd to pervert all the Principles of Morality, Religion, and Civil Government. But when this Reproach of Profaness is cast upon some of our Brethren, I hope it can be meant only of *those*, whose Reverend Fathers died too soon for 'em; left them Destitute and expos'd to the World in Poverty or hard Provision; and so deprived them of their Birth-right to a pious Education; they could no longer hear the Instruction of their Father, and had forgotten the Law of their Mother: Rather Unhappy Orphans, than Rebellious Sons. For those of us, who had our Living Parents to see us brought up their own way, in the Fear of God, and under the Rules of his Law: Those of us must needs find our selves wiser to Salvation, because like the good *Timothy*, we were acquainted with the Scriptures from a Child; and were fashioned like *Obadiab*, to fear the Lord from our Youth.

“Secondly. Our being born of Religious Parents will infer a Disposition in us to imitate the good Example of our Parents.

By Experience, I hope, we know, that the Ministers of Christ are Men of exemplary Lives, being Exam-
 Pet. 5. 3. ples to their Flock, and every one a Pattern of good
 Tim. 3. 17. Works, even a Man of God Perfect, thoroughly furnished
 unto all good Works. And again an Example of the
 Believers in Word, in Conversation, in Charity, in Spirit,
 3 Tim. 4. 12. in Faith, in Purity. Their Office is Holy and all the
 characters upon it must be Holiness to the Lord. We know
 the Reverence due to them is founded upon this Merit of their Person, as well as upon that Dignity of
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their Order; when they are to be esteem'd very highly in Love, it will be in the most Natural Sense for their Works sake. It is an applicable Rule and most easy Lesson to the People, *Heb. 13. 7. Remember them which have the Rule over you, who have spoken to you the word of God, whose Faith follow, considering the End of their conversation.*

But how do we prove there was any good Example in the Families, to which we ow our Birth and first Breeding, unless we *Feel*, unless we shew forth and make Others *feel*, the Influence of it? Did the Example of our Fathers extend unto their whole Cure, and yet not unto their own House? Did they feed their several Flocks, and forget the Lambs of their more peculiar Fold? Of all Graces and Vertues it is Piety begins at Home. There is no Man can be much a Hypocrite within doors. If our Fathers were at all worthy to serve at the Altar, they were fit to Rule their domestick Province, and being strictly Incumbent on it, to bring up their Children in the *Nurture and Admonition of the Lord.*

If we, my Brethren, grow Profane, We sell our Birthright, or we betray it. A Libertine, an Atheist, a profligate Sinner; No One will imagine such a wretch to have been immediately descended from a Priest of the Living God. No! It seems to create a Suspicion: It makes it some question, whether such are Lawful Sons. For the true Heir can scarce wholly degenerate from the undoubted Parent. Or if there be no stain of Birth, there must be an abominable Defect of Education. Old *Eli's* Sons could never have been such a Reverse of their sacred Father; if Indulgence had not took off the force of Example; if his fatal Coldness had not let them settle into Unnatural

and Rebellious Children. We cast a hard Reflection on our Fathers Morals, if we are careless of our own. We confess them ill Men, or at least ill Governours; if our Behaviour be disagreeable to the Men and things pertaining unto God.

Does not the World believe, that we were conducted in the first ways of Life by *burning and by shining Lights*? If our Light be now *Darkness*, how great is that *Darkness*? Nay my Brethren, but let it be made Manifest, that we saw the Example of Sanctity and Habitual Devotion; For thereunto were our Fathers Separated, and Called by the Holy Ghost. The example of Gravity and Serious Prudence; For such were the distinguishing Marks of their Profession. The example of Industry and diligent Application to Studies; for such was their Genius and their Duty: The example of Temperance and Frugality; for how else upon a Little could they have bestow'd that Education on us, which makes us here to be not Asham'd? Let it appear in us that we, saw the example of whatever else was *Praiseworthy and of good Report*. Let us set before our Eyes those laudable Examples, and let us represent them unto Others, by labouring to live up to them. And then in this other sense, *the glory of us Children will be our Fathers*.

Thirdly. Our being Born of Religious Parents will imply a tenderness and care in us to keep up the honour of that Holy Order, from which we are descended.

There is by humane Nature a value set upon the Quality or Condition of Birth: And though it may sometimes incline to vanity, yet it does more often dispose to an excellent Spirit. Even a modest Apostle could boast himself of this, that He was *Free-Born*. And it is esteemed a Privilege of all Christian Brethren, that they are not Children of the Bond-woman, but of
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the Free. And farther, it is a Principle of Innate Honour to do nothing unworthy of our good Ancestors; but to borrow lustre from them, to shed back some lustre on them, by Imitation and near Resemblance. A Point of honour and of conscience, that St. Paul did wisely insinuate into the well-born *Timothy*. *When I call to remembrance,* says he, *the unfeigned faith which dwelt first in thy Grandmother Lois, and thy Mother Eunice, and I am persuaded in thee also.* Why Persuaded in thee also? Because a generous Spirit would scorn to disparage the Religious House he came of; He would assert and maintain his hereditary Title to Piety and Virtue. And if this Mind be in us, my Kinsmen and Brethren, we shall keep up the Dignity of the holy Function, by letting our Lives answer our Original. We shall at least dread, we shall abhor, to prostitute the Memory of our Forefathers, and to do violence, may I say, to their sacred Ashes. For such Prostitution and Violence we shall be guilty of, if we rebel against their Character; if being *Planted a Noble Vine, wholly a Right Seed, We turn into the degenerate Plant* Jer. 2. 21. *of a Strange Vine.*

Alas in a declining World, the English Clergy lie under too many other Disadvantages! A contempt of the Poverty of some, an Envy at the moderate Plenty of Others, an Irreverence to the highest Orders and Degrees of them; *These* are now the ordinary Lot and Portion of the Evangelical Ministry. No need, that we Our selves should give new occasions of Offence and Scandal. And yet a corrupt and virious Offspring will be a more grievous Load of Obloquy and Shame. It will swell the mouths of our Adversaries, and make them *blaspheme* holy Things and Men. Vile *Hophni* and *Phinehas* by their Riot and

Lewdness made the Lord's People to transgress, and to abhor the Offering of the Lord, i.e. to despise the Priesthood and Religion it self. But we'll hope and endeavour better things. We'll consult the honour of that Function, and of that High Priest the Holy Jesus. We'll take sound Doctrine and good Life for our lawfull Inheritance, that they who are on the contrary part may be ashamed, having no Evil thing to say of us, nor of the Profession to which we are Related.

And now let us lastly consider, "That our being
"Born of Religious Parents, if our own Sins do not
"hinder, will entitle us to that peculiar Blessing which
"God has entail'd upon the Children of Holy Parents.

That Curses and Blessings are inheritable, and mark out the Bounds of several Houses, we find and confess in daily Observation. Hence we call *this* Family fortunate, and *that* unlucky. But Chance could never make such regular Distinctions. It is God above, who here visits the Sins of the Fathers upon the Children, and there shews Mercy unto thousands.

The Equity of punishing and rewarding Parents, in the temporal Misery or Felicity of their Children; this common Equity of Heaven seems a more especial Debt to the Priestly Office; because those who are set apart to that Office, are to be more singular Patterns of Religious Oeconomy, and have a more severe Account to give for any ill Discipline in their own House. Therefore when God threatens the Judgment upon old Eli, He gives the express Reason for it, A Family not govern'd, dissolute and impious Sons; 1 Sam. 3. 13. *For I have told him, that I will judge his House for ever, for the Iniquity which he knoweth, because his Sons made themselves vile, and He restrain'd them not.*

It is very Just for these Acts of Providence to be as visible

visible in the Christian Church and Ministry. When our great Master did distinguish upon the *Receiving a Prophet's Reward*, He might mean it of temporal Comforts, as well as of Eternal Glory : and He might include the greatest Temporal Comfort, the Blessing of good and happy Children. When God promis'd to *shew Mercy unto Thousands in them that love Him* ; What a sure Title have they unto this Promise, who have approved their *Love* by their Saviour's Test of it, by *feeding his Sheep and his Lambs* ?

But to prove a Blessing of God in store for the Seed of the Faithful Ministers of Christ ; I wave other Arguments, I appeal to the Evidence of this Assembly. Without the singular Blessing of God, how could ye here make this Decent, this honourable Appearance ? Are we supported with Estates obtained by our Fathers ? Not One perhaps of All of Us. Alas ! the Clergy are, of all Professions whatsoever, least capable to raise Families, or to transmit Fortunes to Posterity. It were happy, if they could All allow a competent Maintenance while they live ; this might excuse the want of a plentiful Remembrance when they die. Were we bred up in the way of our Fathers, and so had the Advantage of their Experience, Stock, and Interest in the World, to pursue the Methods of Gain prepared for Us ? This indeed in other Mysteries of Trade and Business has been the great Benefit of Sons, to tread safely in their Father's Steps : But This was none of our Advantage. Few of us, in comparison very Few, are bred to the same Holy Function. And those of Us who are so bred, enjoy little or nothing of our Fathers, but the bare Function. Yes, We enjoy their Prayers and their Benedictions, and it is for the sake of Them, that our Pla-

ces and Stations are altogether the Providence of God, and the Goodness of God.

It is to that good Providence we owe the Honour done unto the Clergy by the eminent Figure and Character of the Sons descended from 'em. Some of the wise Senators in both Houses of Parliament. Some of the valiant Commanders by Sea and Land. Citizens of great Reputation and Ability, some worthy in their Courses to fill the Seat of the chief Magistrate, and One of unblemish'd Integrity already above that *Chair*. Professors of the Law, Men of Merit and Honour; One the highest Dispenser of Equity, and of the Rules and Decrees of Justice. Physicians of very just Esteem. Clergy-Men of every Order and Degree: They that use the Office of a Deacon well: Those who have been ordained Elders or Priests, faithful Stewards of God: And those who doing the Work of a Bishop have took care of the Church of God in the most difficult and dangerous Times. And one most Reverend Metropolitan and Primate of All *England*, the exemplary President of this Corporation.

And Many Others here present are the growing Hopes of this Church and Nation. Among our Stewards for the succeeding Year, the Son of an Archbishop, the Sons of Bishops, and of other dignified Clergy; who shew their Fathers Affection, and their own, in promoting the Interest and Honour of this Useful Society. In a word, as *Tertullian* boasted of the Primitive Christians, that under all the Discouragements of that Age, they fill'd the Fields, the Streets, the Camp, the Court it self; so might we, my Dear Brethren and Companions, *boast our selves a little*, that under many Impediments, We are spread into all Places and Employments, a copious Argument of God's peculiar Care of the Children of his Faithful Servants.

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I have now done with the few Heads I thought proper on the Text, and have nothing to add but a serious Exhortation.

If we would have it esteem'd the Glory of us Children to be descended from Holy Parents; let us make our own Lives suitable to their Character. *Holiness unto the Lord becometh the Lord's Heritage.* Let the Spirit of Christianity rest upon us, as a Portion bequeath'd to us. Let a Zeal for our reformed Establish'd Church (a Zeal guided by Knowledge, and govern'd by Sincerity) be our natural Disposition, our natural Affection. Let Obedience to God's Anointed, and Adherence to our Laws and Constitution, be our Principle, and our Habitual Practice, our first and second Nature. Let Unity, Peace, and Brotherly Love, be as the Seed sown upon our Infant Hearts; let them at this Season more especially spring up, and yield the Fruits of Good Temper and unfeigned Friendship. Let us adorn the *Faith* which our Fathers contended for; and let us go on unto the *good Works* of which they so frequently laid down the Doctrine and the Example.

Mutual Affection and Beneficence are the only Meaning of our Royal Charter, are the only Design of this Day, a Feast of Charity, an Annual Meeting of Friends, Companions, Brethren, of the same Sacred Stock and Linage, related to the *High Priest for ever*, as of the Tribe of his Ministerial Inheritance. Let our Contributions be now as generous, as is the common Spirit of the Clergy. How often have we heard our Fathers recite those Divine Sayings? *It is more blessed to give than to receive. God loves a cheerful Giver.*

But let us not barely answer the purpose of a Day, or of one Annual Solemnity. Let us be considering
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the Good of Posterity, and projecting the Work of Ages. How shall we promote the more firm and lasting Benefactions? We have had of very late Years a great Augmentation to our Legal Fund of Charity. Holy Men and Women have been Grateful and Bountiful; their Zeal we hope will provoke Many Others.

How will ye best discharge the growing trust committed to You? Can ye, if possible, go beyond the Letter of your Royal Charter? Can ye find out a way for the better support of the Poorer Clergy? Can ye by any Means advance the insufficient Revenues of many despoiled Churches? Is it Practicable, to found Catechetick Lectures in the more Populous Places, and moderately to endow them, and annex them to the Cure, to prepare the Youth for Confirmation, and so for the Sacrament of the Lord's Supper? Would not some such pious Institutions be a great Help and Comfort to the Minister, and be the truest Edification of the People?

Or can we any way contribute to the taking off the Churches Scourge, and the Nation's Scandal, to the buying in of Impropropriations? Especially in Mercat Towns, where there is the greatest Burden, and the slightest Reward. Could not some of these alienated Tiths, or some Portion of them, be recovered unto God, and to the Service of his Altar? Might not the Incumbents be thereby encourag'd to a more sedulous Care of Souls? Or upon this additional Supply, might they not be reasonably oblig'd to Daily Publick Prayers, or to Weekly Catechising; as well as be more enabled to Hospitality, Charity, and Publick Spirit? To take away all Suspicion of Sacrilege, and to render unto God the Things that were God's, must be the Wish and the Desire of all Pious Christians. And
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what a particular honour would it be to this Corporation, if we could but attempt to carry on the good Example.

This would in great measure prevent our Concern for the afflicted *Widows*; but they must be now our Immediate Concern. Do the Several Colleges Erected and Endow'd for 'em afford a very decent Retirement to Mourning and Devotion? Can it be in our Power to protect and assist those laudable Foundations? Can we by degrees Encrease the Number of them? Or can stated Pensions be more easily Insur'd? Or would occasional Gratuities be more acceptable in times of pressing Need? But whatever be the method of Relief, should not the strictest Regard be had to *Them* who most want and best deserve? To the *Disolate*, and *Widows* indeed, well reported of for good Works, that have brought up Children, lodged Strangers, and relieved the Afflicted, when in Times past they were Able to do it. It is True, there be several Funds and Insurance, whereby Ministers in their Life Time may purchase somewhat in Reversion for their Widows. I condemn None of those ways, but I think we are the less concern'd in them, because they are not (and by their nature cannot be) Appropriated to *Ministers Widows*; and they are at best the Projects of Equity, rather than the Institutions of Charity. I mention this the more willingly, because I do imagine, that 'tis Possible for this Society to improve such Methods, and to erect such a Bank for those pious Uses, as should afford a more effectual Product, and should be Restrain'd to the Widows of Clergy-Men, and to the Widows of Clergy-Men's Sons. There be in this City, in this Assembly, Men of great Sagacity and forecasting Wisdom; If they ever apply themselves to

such an honest Design, God prosper them and the Design.

When we have considered the Widows, shall we not look with Pity on the *Children*? shall we resolve to take off frequently one or two hopeful Sons from a poor Vicar, not so Able to dispose of them? May we not hope for some Publick *School* to be founded and endow'd, wherein the Sons of the Clergy should freely enjoy their Birthright; should, without the Pinching of their Parents, enjoy a Liberal Education? And upon the same Establishment, might not some entire Sums and some Annual Pensions, be allotted to remove them and encourage them in any honest Course of Life, to which their Capacity and Inclination shall best direct 'em? Shall we with at least the Raising of a *College* in One or Both of our Universities, for a more singular School of the Prophet's Sons, for their free Admission, and competent Maintenance, till they are Able to go Abroad and serve God in their Generation? God inspire some one excellent Soul to lay the Foundation of such a Noble Design. Till that be done, can we afford some convenient *Exhibitions*, to be yearly assign'd to young Students, and yearly augmented or diminished, according to a yearly Account given of their Studies and Behaviour by Letters Testimonial from their Governours and Tutors? Can some few *Advowsons* be purchast in the Name of this Body, and the Presentation at Avoidance be made to those Sons of the Clergy, who in a studious Academical Life, want opportunity of being shewn unto the World? Or can we raise a running Stock to purchase the *Libraries* of any Eminent Divines Deceased, at their due value; to prevent the oppression of the Widow, and to provide for the Sons of the Clergy, by distributing out those Books

in certain Shares to those young Students, who want nothing but such Materials to make an excellent Use of them? Or can we propose a Reward to some one Industrious Scholar, for the drawing up an Historical Account of the first Erecting this Corporation for Relief of the poor Widows and Children of Clergy Men; and of the several Benefactions given to it, and of the manifold good Services done by it? Or can we Encourage some other industrious Young Man to write the Lives or Characters of the Sons of the English Clergy, Men famous in their Generation, a Tribe worthy to be numbred by themselves, in some distinct Memorials of them? *

Can we extend our care even to the Daughters of the Clergy? Can we find no way to train up the Orphans at least in a School of Piety and Industry under some Discreet Religious Matron? Or can we prevail with some devout Ladies to settle an Estate, or to Encourage a common Treasure, so as from the yearly Product to assign Marriage Portions to some of those Sober Virtuous Maidens? I know, that in many honourable Persons there is a great Inclination to do good, if they could be directed in the most Effectual ways of doing it. D 2 What

* As to instance in the highest Order of the Church, and go no farther back than our own Memory can reach; these Eminent Prelates have been All the Sons of Clergy Men. Dr. John Gauden Bishop of Worcester. Dr. George Hall Bishop of Chester. Dr. Accepted Frewen Archbishop of York. Dr. Henry King Bishop of Chichester. Dr. Peter Gunning Bishop of Ely. Dr. Robert Skinner Bishop of Worcester. Dr. John Dolben Archbishop of York. Dr. John Fell Bishop of Oxford. Dr. Henry Bridgeman Bishop of Man. Dr. Edward Rainbow Bishop of Carlisle. Dr. John Parry Bishop of Ossory. Dr. Benjamin Parry Bishop of Ossory. Dr. Ezekiel Hopkins Bishop of London Derry. Dr. Humphry Lloyd Bishop of Bangor. Dr. Gilbert Ironside Bishop of Hereford. Dr. Francis Tyxner Bishop of Ely, our great Benefactor. And among the worthy Prelates now Living are the most Reverend Father in God Thomas Lord Archbishop of Canterbury. The Right Reverend William Lord Bishop of Worcester. Thomas Lord Bishop of Rochester. Edward Lord Bishop of Gloucester; and William Lord Bishop of Carlisle.

A Sermon preach'd before

What can we do, what my Brethren can we not do, if the wiser Heads consult, and the willing Hands join with 'em? It is my good will only to *suggest*; I submit the forming of ways and means to those of You, who are Enlarged in Understanding and Zeal: who know these Things, and can labour to bring them to Perfection.

I would suggest One thing More; which is, that All we who bear this common, this honourable Relation to the Church and Clergy, would always think Our selves the more *Allied*, the more *United* to One Another; Doing all the kind Offices, that we can mutually bestow and Receive. That while we are Ready to *do good unto All Men*, We may more especially do it unto this *Household of Faith*: by promoting every One his Brother's Interest, Credit, Peace, and Happiness, in this happy Reign. Then shall we be the more Beloved Brotherhood, the more Blessed Company, All the *Members One Body in Christ*, the more worthy to come unto the *Heavenly Jerusalem*, to the *General Assembly*, and *Church of the First-Born in Heaven*. Amen, Amen.

F I N I S.

An Abstract of the CHARTER granted by
His late Majesty King CHARLES II. (of
ever Blessed Memory) for erecting a Corporation
for Relief of Poor Widows and Children of Cler-
gy-men: Dated July 1. 1678.

HIS said late Majesty having taken notice, That
divers Charitable Persons had appear'd very
forward in Contributing to the Relief of such of the
Widows and Children of Loyal and Orthodox Clergy-
men as were Poor, and of the good Effect the same had;
and taking into His Princely Consideration, the Great
Sufferings of many of the Clergy in England for their
Loyalty; was graciously pleas'd by His CHARTER,
under the Great Seal of England, to Ordain, Consti-
tute, and Grant, That the Persons therein nam'd, and
their Successors, (to be Elected as is therein express'd)
Be one Body Politick and Corporate, by the Name of,
The Governors of the Charity for Relief of Poor Wi-
dows and Children of Clergy-men: And that by the
same Name they should have perpetual Succession,
and be capable to Purchase, Have, or Take Mannors,
Lands, and Hereditaments, &c. not exceeding the
Yearly Value of Two thousand Pounds, and all man-
ner of Goods and Chattels, and to dispose thereof:
And by that Name to Plead and to be Impleaded in
all Actions, &c. And to Act all other Matters and
Things, as fully as any other Body Politick in this
Realm can do: And that the said Governours should
have one Common Seal.

And His said Majesty did further Grant to the said
Governors, That there should be a President, a Vice-
Pre-

~~Provided, That the President, Vice-President, and~~
President, Three Treasurers, and Forty two Assistants,
Members of the said Corporation, and that they, or
any Five of them, (whereof the President, Vice-Pre-
sident, or one of the Treasuries to be One) should be
called The Court of Assistants of the said Corporation,
who should have the Management of all the Affairs of
the said Corporation, and should make Laws and Ordi-
nances for the good Government thereof, as well in
matters concerning the said Corporation, as in Elect-
ing of Officers, and Management of their Revenues;
and Impose Penalties on Offenders against the said
Laws, and recover the same to the Use of the said
Corporation.

And therein it is appointed, That the Persons there-
by Constituted, to be the first President, Vice-Presi-
dent, Treasurers and first Assistants, should continue
in their respective Places until the Second Thursday
in *November* 1679. And from thenceforth, until there
should be a new Choice made of Persons to succeed
them.

And that on every Second Thursday in *November*
for ever (or oftner if there be occasion) there should
be a General Assembly of the said Governors: And
the major part of the Members then present, might
Chuse a President, Vice-President, Three Treasurers,
and Forty two Assistants, who should continue for the
Year following; and that in case of the Death of any
of the said Officers within the Year, others might be
chosen at a General Assembly in their Places.

And that such General Assembly might Elect such
other Person or Persons to be Members and Governors
of the said Corporation, as they, or the greater part
of them should think fit.

Provided,

Provided, That the President, Vice-President, and Treasurers above-named, should, before they enter upon their Places, take their Oaths before the Lord Chancellor, faithfully to execute their respective Trusts: And that all other the Members of the said Corporation, before they act as Assistants, and all succeeding Presidents, Vice-Presidents, Treasurers, Assistants, and all other their inferior Officers, should take the like Oath before the Persons by the said CHARTER empowered to Administer the same.

And that the Lord Archbishop of Canterbury, Lord High Chancellor of England, Lord Archbishop of York, or Lord Keeper of the Great Seal of England, Lord High Treasurer, Lord Bishop of London, Lord Almoner, and the Lord Mayor of London for the time being, should be Visitors of the said Corporation, and settle all Differences about the Government thereof, and touching the Disposition of their Revenues.

The better to promote this Pious Work, it was thought fit hereby to Publish this Great Favour of His late Majesty, and to set down the Forms of Subscriptions; and also how any Legacy in Money, or Houses and Land, may be given by Will to the said Corporation.

I do promise to pay to the Governors of the Charity, for Relief of Poor Widows and Children of Clergy men, the Sum of *£*1000 Sterling, on or before the *1*st of January next ensuing.

Witness my Hand.

I ^{of} do promise to pay to the Governors of the Charity, for Relief of Poor Widows and Children of Clergy-men, the Sum of ^{Sterling,} at the two usual Feast-Days of the Annunciation of the Blessed Virgin Mary, and St. Michael the Arch-angel, by equal Portions during ^{The First} Payment to be made at the next of the Feast Days above-mentioned, that shall happen after the Date hereof.
Witness my Hand.

This may be Inserted among LEGACIES in a WILL.

I Tem, I Give and Bequeath unto the Governors of the Charity, for Relief of Poor Widows and Children of Clergy-men, the Sum of ^{Pounds,} to be paid to one of the Treasurers.

For Devising HOUSES or LANDS.

I Tem, I Give and Devise unto the Governors of the Charity, for Relief of Poor Widows and Children of Clergy-men, and their Successors for ever, all that my Messuage and Lands ^{Situate and being in}

All Persons who have Collected any Money for the said Corporation, are desired to pay the same to the aforesaid Treasurers, or one of them, or to give an Account thereof to Mr. Thomas Tillot, the Register of the Corporation, at Doctors Commons, London; to whom all Persons who shall Please to promote this Charity; or have any thing to Communicate concerning the same, may direct Letters as occasion shall require.

THE Design of the Governors, in publishing this Accompt, is to let the several Benefactors and Others see how well the Charity contributed to the Relief of the Poor Clergy-men's Families, has been bestowed by this Corporation.

A true Accompt of the Sums of Money distributed by the Governours of the Charity for the Relief of Poor Widows and Children of Clergy-men, for Nineteen Years last past. Dated December 11. 1702.

<i>Anno Dom. 1684.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
To the Widows of Sequester'd Clergy-men	084	00	00
To other Clergy-mens Widows	101	10	00
For Binding Children Apprentices	100	00	00
	<u>285</u>	<u>10</u>	<u>00</u>

<i>1685.</i>			
To the Widows of sequester'd Clergy-men	099	00	00
To other Clergy-mens Widows	129	00	00
	<u>228</u>	<u>00</u>	<u>00</u>

1686.

To the Widows of sequester'd Clergy-men	135	00	00
To other Clergy-mens Widows	179	00	00
To Children of Deceas'd Clergy-men	020	00	00
	<u>334</u>	<u>00</u>	<u>00</u>

1687.

To the Widows of sequester'd Clergy-men	144	00	00
To other Clergy-mens Widows	170	10	00
To Children of Deceas'd Clergy-men	029	10	00
	<u>344</u>	<u>00</u>	<u>00</u>

1688.

To the Widows of sequester'd Clergy-men	147	00	00
To other Clergy-mens Widows	206	10	00
To Children of Deceas'd Clergy-men	045	00	00
	<u>398</u>	<u>10</u>	<u>00</u>

1689.

To the Widows of sequester'd Clergy-men	138	00	00
To other Clergy-mens Widows	257	10	00
To Children of Deceas'd Clergy-men	043	00	00
	<u>438</u>	<u>10</u>	<u>00</u>

1690.

To the Widows of sequester'd Clergy-men	135	00	00
To other Clergy-mens Widows	258	00	00
To Children of Deceas'd Clergy-men	057	10	00
	<u>450</u>	<u>10</u>	<u>00</u>

To

1691.

To the Widows of sequester'd Clergy-men	141	00	00
To other Clergy-mens Widows	296	10	00
To Children of Deceas'd Clergy-men	074	10	00
	<u>512</u>	<u>00</u>	<u>00</u>

1692.

To the Widows of sequester'd Clergy-men	132	00	00
To other Clergy-mens Widows	289	10	00
To Children of Deceas'd Clergy-men	064	10	00
	<u>486</u>	<u>00</u>	<u>00</u>

1693.

To the Widows of sequester'd Clergy-men	120	00	00
To other Clergy-mens Widows	339	10	00
To Children of Deceas'd Clergy-men	052	00	00
	<u>511</u>	<u>10</u>	<u>00</u>

1694.

To the Widows of sequester'd Clergy-men	120	00	00
To other Clergy-mens Widows	414	00	00
To Children of Deceas'd Clergy-men	055	10	00
	<u>589</u>	<u>10</u>	<u>00</u>

1695.

To the Widows of sequester'd Clergy-men	123	00	00
To other Clergy-mens Widows	438	00	00
To Children of Deceas'd Clergy-men	055	00	00
	<u>616</u>	<u>00</u>	<u>00</u>

To

1696.

To the Widows of sequester'd Clergy-men	117	00	00
To other Clergy-mens Widows	465	10	00
To Children of Deceas'd Clergy-men	061	10	00
	<hr/>		
	644	00	00
	<hr/>		

1697.

To the Widows of sequester'd Clergy-men	090	00	00
To other Clergy-mens Widows	425	00	00
To Children of Deceas'd Clergy-men	068	00	00
	<hr/>		
	583	00	00
	<hr/>		

1698.

To the Widows of sequester'd Clergy-men	078	00	00
To other Clergy-mens Widows	397	10	00
To Children of Deceas'd Clergy-men	051	00	00
	<hr/>		
	526	10	00
	<hr/>		

1699.

To the Widows of sequester'd Clergy-men	060	00	00
To other Clergy-mens Widows	402	00	00
To Children of Deceas'd Clergy-men	041	10	00
	<hr/>		
	503	10	00
	<hr/>		

1700.

To the Widows of sequester'd Clergy-men	060	00	00
To other Clergy-mens Widows	420	00	00
To Children of Deceas'd Clergy-men	042	00	00
	<hr/>		
	522	00	00
	<hr/>		

To

1701.

To the Widows of sequester'd Clergy-men	051	00	00
To other Clergy-mens Widows	444	00	00
To Children of Deceas'd Clergy-men	047	00	00
	<hr/>		
	542	00	00
	<hr/>		

1702.

To the Widows of sequester'd Clergy-men	063	00	00
To other Clergy-mens Widows	525	00	00
To Children of Deceas'd Clergy-men	052	00	00
	<hr/>		
	640	00	00
	<hr/>		

Note, That there were many Petitions presented to the Court of Assistants this Year, from Widows and Orphans of Clergy-men, whom our Stock was not sufficient to relieve.

Note, That for Nineteen Years last past, the Stewards of the Annual Feast have bound out Children Apprentices every Year, with the Money collected on the several Feast-days, which is not here reckon'd.

We also think fit to present the Condition our poor Widows and Orphans (whose Number increases daily) to the Compassion and Bounty of other well-disposed Persons that have not been Benefactors.

We hope and desire, that it may have this effect especially on such of the Governors as have not yet Contributed, and other our worthy Friends, as well of the Laity as the Clergy, that they may be moved thereby to allow what they think fit.

All Persons who have already Subscribed, and such as shall please to give any present Sum, or Annual Benefaction,

faction, are intreated to pay the same to the present Treasurers,

Francis Edwards in *Coleman-street London*, Merchant.

Robert Edwards in *Thames-street London*, Ironmonger.

Thomas Granger, Gent. in *Plaisterers-Hall* in *Addle-street*, near *Aldermanbury*, *London*,

Or either of them, or the succeeding Treasurers, or to any Person deputed under the Hand and Seal of any of them.

Advertisement.

A Sermon before the Sons of the Clergy, *December* the 4th 1684. By *Francis Lord Bishop* of *Ely*.

A Sermon before the Sons of the Clergy, *December* the 7th 1693. By *Dr. Lake*.

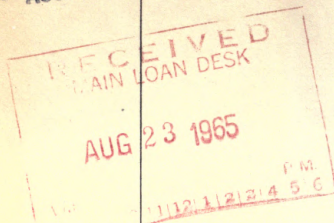
A Sermon before the Sons of the Clergy, *December* the 7th 1697. By *Dr. Stanhope*.

These three Printed for *H. Bonwicke* at the *Red Lyon* in *St. Paul's Church-Yard*.

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